श्री इन्द्राक्षी-स्तोत्रम्

SRI INDRAKSHI~STOTRAM

DR. CHAMAN LAL RAINA

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Dedicated
to
Jaya, my beloved wife
whose
unfailing inspiration even in state of her
physical immobility owing
to spinal injury enabled me
to see the work through.

AUTHOR

FOREWORD

Concept of Mother-Goddess is as old as mankind. The Harappan statuary provides unmistakable evidence of the existence of female worship. The Egyptians, Mesopotamians and Greeks also practised the worship of mother-goddess in one or the other form. Starting with the terms 'Kali', 'Krali and Amba the female worship during the Vedic period crystallized into the concept of 'Dyayu--Prither'. If Dyayu was the sky father, then 'Prithvi' was the mother-goddess or 'mother earth' that together with 'Dyayu' sustains life. Subsequently emerged the concept of 'linga' and 'Yoni'— the foundation of universal consciousness. The two were respectively the male and the female procreative organs.

Kashmir has had the privilege of becoming the home of 'Shakti-cult', because it was here the Mother-goddess in her aspect of Divine energy was brought well within the focus while Her male counterpart was construed as the spirit. The ceaselessly active energy and unbounded compassion and unfailing mercy were regarded as the D!vine attributes of the mother. The suppliant in true spirit of devotion invoked the Goddess and sought Her grace, blessing and mercy. Numerous hymns and devotional songs dedicated to Mother-Goddess in Her various manifestations came to be composed by the rishis, sages and devotees. Of these the most important are the Bhawani Sahasaranamam, the 'Lalita-Sahasaranamam', and the Saundarya Lahiri of the doyen of Indian sainthood the 'Adi Guru' Sankaracharya. The need for a more incisive and compressed prescription was fulfilled with the composition of Indrakashi-stotram by no less a deity than Indra , the Lord of gods.

Indrakshi-Stotram is the panacea, the healer of all pains, the cure for all diseases, a shield to the infirm, an

but the consciousness of body is also necessary for the attainment of Yoga. The Gupta-Diksha Tantra says : सर्वे देवा शरीरस्थिता: (All the gods dwell in the body). All the powers of the Divine are established in the body. Indrakshi hymn helps us to attain what is best in human body, mind and soul.

I express my deep sense of gratitude to Dr. Z. L. Jala for writing the foreword to the 'Indrakshi-stotram'.

I must in all sincerity and humility admit that but for my father Shri Niranjan Nath Raina's very lucid explanation of mystical terms it would have been absolutely difficult if not impossible for me to undertake and complete the work.

I sincerely thank Shri Makhan Lal Tiku (Sr. Assistant Librarian, Iqbal Library, University of Kashmir) for his assistance, suggestions and getting the work published under his kind supervision.

Gundi-Ahalmar,
Srinagar (J & K)

—CHAMAN LAL RAINA

PREFACE

Indra is an important 'Devata' of the Vedic tradition. His importance is that he is adored in about 250 hymns in the Rig Veda. He is considered as an atmospheric god. He is the dominant deity of the middle region. The Vajra—thunderbolt is his weapon. Indra is often spoken of as having been born. In the Pursha Sukhta, Indra is said to have known the First Creator. He is also identified with Surya and Agni.

Vettam Mani says in the Puranic Encyclopaedia that the genealogy of Indra is traced from Vishnu. Vishnu gave birth to Brahma, who sprung from his naval on the lotus. Marichi was the eldest of the spiritual sons of Brahma. Kashyapa was born to Marichi and Indra was the son of Kashyapa and Aditi (M.B. Adi Parva, chapter 65, Verses 9—15). Indra by virtue of his 'Tapas' became the ruler of the Devas. In the earliest stage of Hinduism, Indra occupied the most eminent places among the Devas ; even Mahavishnu is considered his younger brother. In the Amar kosha Vishnu is said to be Upendra and the 33rd attribute of Indra is Sahasraksh—the chief of the Devatas with thousand eyes. Obviously, Indrakshi is the vision of Indra and gives a total picture of Mahashakti, as visualized by his Yogic experiences. Divine Mother is ineffable. All this existence is upheld by the sap of delight. It is of the universal value. Pleasure and pain, joy and grief are only partial and form the perverted shadow of that Supreme delight. There should be no division of personality. The real centre is the self and it is the deepest possible point of unity in the recesses of Supreme Shakti. The main emphasis of the Indrakshi-Stotram is to bring harmony in body, mind and Atman. The mind does not need the support of any object. Atman is ever blissful,

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arm to the fighter in a just cause, and a succour to the frightened-obviously, it is not for nothing that each Pandit householder in Kashmir initiates every child to the worship of mother-goddess with the incantation of this efficacious hymn, which he commits to memory in his childhood.

It is, however, a pity that owing to a lamentable lack of the knowledge of Sanskrit very few people today know and fewer indeed understand the real content of the Indrakshi-stotram. None among the knowledgeable every thought of the need for a translation of and commentary on the 'stotram' to help people understand the real meaning and appreciate the significance of the hymn addressed to the presiding deity (Mother-Goddess) of Kashmir. Fortunately, now, this yawning gap between the 'Pujak' (devotee) and the 'Pujya' (the object of deification) has been filled up with the circulation of this beautiful treatise by Dr. Chaman Lal Raina, of the Department of Iqbaliat, University of Kashmir, Srinagar. It is intended to bring home to the devotees the real purport of their cherished prayer. May the Almighty Jagadamba bless one and all !

—Dr. Z. L. Jala

INTRODUCTION

The concept of Shakti Worship is traced in the Vedas. The 'Devi Bhagvatam', 'Saundaryalahiri', 'Sri Panchastavi', 'Sri Chandi' etc. also explain the Shakti tradition, worship and different facets of the Divine Mother. Kashmiris, in particular have been Shakti-worshippers and tradition has it that Ādi Śankara was also influenced by the Shakti cult of Kashmir. The 'Saurdaryalahiri', 'Anandlahiri' and allied devotional literature are really inspiring and highlight the concept of the Mother cult.

For the Shakti Upasakas, action, movement and function are subordinate to the Supreme Will or Chit Shakt. The individual has to undergo a Diksha. The Tripura rahasya says :

विनोपयनं यद्वत् द्विजानां सर्वं कर्मसु ।
न योग्यता तथाऽत्रापि विना दीक्षा भृगूद्वह ।।

(No Brahmana is competent to participate in rituals without the investment of the Sacred thread. So here none is fit without initiation,

Universal Mother, Divine Energy, Supramental consciousness, etc. are the attributes of the Divine Force, which abides in the Self. The Self of the individual and the Self of the universe are one. The Shiva Sutra says, "तस्य चैतन्यम् आत्मा" (It is His Consciousness that is the Self).

The Universal Mother is worshipped and prayers are offered to Her in the form of INDRAKSHI. The tradition is that the INDRAKSHI is recited after the Japa, of the Bhavani Sahasranamam. But it has been observed that Indrakshi is recited in an independent way also. May be, Ishta-Devi is Sharika, Jwala, Rajnya, Bala, Badrakali, Tripur-Sundari etc, but Indrakshi is recited at every Shakta Peetham

of Kashmir. Even 'Homas', 'Archana' are concluded with the recitation of Indrakshi as it is very easy to recite. It is a very potent Mantra, it contains the life-breath of inmanence and transcendence. It explains the concept of Shakti as visualised by Indra. It is regarded as an effective Mantra to ward off natural calamities. The Sadhakas take to it for fulfilment of Dharma, Artha, Kama and Moksha. It is, in fact, a panacea for all the ills of life. If recited properly with 'Sharadha'— devotion and with due regard to the procedure as laid down for its Anushtan, it cures even the deadly diseases. It is known as 'Vajra'—a thunder-bolt that cuts the knots and makes life smooth. The Divine Puissance is at work at all levels of existence and the art of living consists in having faith in the Divine Name and Form.

Shri Chaman Lal Raina, has added a very illuminating notes to this popular hymn in the pages that follow and it is hoped that both the format and the contents will prove useful to the Shakti Sadhakas.

We are also grateful to Shri K.L. Kalla and Suresh Tiku for their valuable suggestions.

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इन्द्राक्षी

ॐ अस्य श्री इन्द्राक्षीस्तोत्र मंत्रस्य,
पुरन्दर ऋषिः, अनुष्टुप् छन्दः,
श्री इन्द्राक्षी भगवती देवता,
ह्रीं बीजं, भुवनेश्वरी शक्तिः,
माहेश्वरी कीलकं,
गायत्री सावित्री सरस्वती कवचम्,
आत्मनो वाङ् मनः कायो-
पार्जित पापनिवारणार्थं
(अमुक) कामना सिद्ध्यर्थे
पाठे विनियोगः

इन्द्राक्षी (Vision of Indra)

(While pouring the water on the deity)

I make a vow to perform the recitation of Shri Indrakshi Stotra Mantra, of whose Rishi is Purandar, metre is Anushtub, the deity is Indrakshi Bhagwati, with the seed of 'HRIM'—[a mystic syallable], and the energy of Bhuvneshwari, where Maheshwari is the mystic nail, Gayatri, Savitri, Sarswati is the armour, and I act for the fulfilment of my.....desire and for the purification of the Self, voice, mind and physical being. Speech

लक्ष्म्यै अंगुष्ठाभ्यां नमः,

भुवनेश्वर्यै तर्जनीभ्यां नमः

माहेश्वर्यै मध्यमाभ्यां नमः

वज्रहस्तायै अनामिकाभ्यां नमः

सहस्रनयनायै कनिष्टकाभ्यां नमः

इन्द्राक्षी भगवत्यै करतल

कर पृष्ठाभ्यां नमः

(इति करन्यासः)

MUDRAS

Touch your thumb with fore-finger, where
Lakshmi abides
Touch your fore-finger with thumb, where
Bhuvneshwari abides
Touch your middle finger, where
Maheshwari abides
Touch your ring finger, where
Vajrahasta (thunderbolt energy) abides
Touch your small finger, where
Sahsra Nayana (deity having the thousand eyes abides)
Then put your right palm on your left palm
and reverse

[Karnyasa means making active the energy of five deities, in the hand. It is a pledge and placing the mental assignment of the various parts of the body to several deities.]

अथ षडंग न्यास:

लक्ष्म्यै हृदयाय नमः,
भुवनेश्वर्यै शिरसे स्वाहा,
माहेश्वर्यै शिखायै: वषट्
वज्रहस्तायै कवचाय हुं
सहस्रनयनायै नेत्राभ्यां वौषट्
इन्द्राक्षीभगवत्यै अस्त्राय फट् ॥

SIX-FOLD NYASA

(Now feeling the energy of deities in the six-fold system of the body.)

1. Bow to Lakshmi at heart region.
2. Ask Bhuvneshwari to be at the crown of head.
3. Vashat to Maheshwari at the central surface of the head.
4. Calling Vajrahasta with Hum (mystic syllable) to protect the body (physical being).
5. Sahsranayna may grant vision to our psycho-physical eyes (वौषट).
6. Indrakshi Bhagwati will create divine sound by clipping the hand with special mudra (touching the fingers of right hand to the left one).

The mudra is applied while offering an oblation to the deity.
An exclamation is used while offering an oblation to Gods or manes.

।। प्राणायाम ।।

।। ध्यानम् ।।

(ओम्) ॐ ॐ इन्द्राक्षीं द्विभुजां देवीं पीतवस्त्रधरां शुभाम् ।
वामे वज्रधरां सव्य—हस्तेऽभयवरप्रदाम् ।।
सहस्रनेत्रां सूर्याभां नानालङ्कारभूषिताम् ।
प्रसन्नवदनां नित्यमऽप्सरोगणसेविताम् ।।
श्रीदुर्गां सौम्यवदनां पाशांकुशधरां पराम् ।
त्रैलोक्यमोहिनीं देवीं भवानीं प्रणमाम्यहम् ।।

Pranayama

With the Bij Mantra 'Hrim' or as initiated by the Guru mantra to be recited

Meditation (to be done)

Taking a flower in a hand

I bow to Indrakshi Bhagwati, having two arms, wearing yellow garments, purifying the triple universe, who possesses thunderbolt in her left hand and Abhaya mudra in her right one, blessing the triple universe. She has the brilliance of thousand suns and is adorned with multi coloured diamonds and ornaments. Her face is ever smiling and ever blissful. She is eternally adored by the celestial nymphs. She is, verily, Shri Durga, who possesses rope and whip, She is Devi, Bhavani and Trailokya-Mohini (who bewitches the triple universe).

इन्द्र उवाच

इन्द्राक्षी नाम सा देवी देवता समुदाहृता ।
गौरी शाकम्भरी देवी दुर्गानाम्नेति विश्रुता ॥
कात्यायनी महादेवी चण्डघण्टा महातपा ।
सावित्री सा च गायत्री ब्रह्माणी ब्रह्मवादिनी ॥
नारायणी भद्रकाली रुद्राणी कृष्णपिङ्गला
अग्निज्वाला रौद्रमुखी कालरात्रितपस्विनी ॥
मेघश्यामा सहस्राक्षी विष्णुमाया जलोदरी ।
महोदरी मुक्तकेशी, घोररूपा महाबला ॥
आनन्दा भद्रजानन्दा रोगहर्त्री शिवप्रिया ।
शिवदूती कराली च प्रत्यक्षपरमेश्वरी ॥
इन्द्राणी चेन्द्ररूपा च इन्द्रशक्तिपरायणा ।
महिषासुरसंहर्त्री चामुण्डा गर्भदेवता ॥
वाराही नारसिंही च भीमा भैरवनादिनी ।
श्रुतिः स्मृतिर्धृतिर्मेधा विद्या लक्ष्मीः सरस्वती ॥
अनन्ता विजया पूर्णा मनस्तोषाऽपराजिता ।
भवानी पार्वती दुर्गा हैमवत्यम्बिका शिवा ॥
शिवा भवानी रुद्राणि शङ्करार्धशरीरिणी ।
एतैर्नाम पदैर्दिव्यैः स्तुता शक्रेण धीमता ॥

इन्द्राक्षी नाम सा देवी देवता समुदाहृता।
गौरी शाकम्भरी देवी दुर्गानाम्नेति विश्रुता ॥

INDRA SAID

इन्द्राक्षी

Indrakshi : Vision of Indra

नाम सा

Nam sa : having such name

देवी

Devi : Divine one with brilliance, Feminine energy, the mother par-excellence.

देवता समुदाहृता

Devata Samudahrita : With the harmony of being and becoming and adored by the Devatas.

गौरी

Gauri : With wheat complexioned golden hue.

शाकम्बरी

Shakambari : The presiding deity of Botanical/plant life.

देवी

Devi : The Divine spouse of Lord Shiva.

दुर्गानाम्नेति

Durganomneti : Having the name of Durga, Durga is she, who can't be easily approached. There are thirty-six names of Durga. Only she can be attained with vows, penances and through prescribed injunction of Tantra (see Durga Tantra).

विश्रुता

Vishruta : The Devi who can be specially listened to for understanding the Vedas and Tantras. Lord Shiva has learnt the secret meaning of Agmas through Vishruta Devi.

I approach the vision of Indra, having such names as Devi, Samudahrita, Gauri, Shakambri Devi, Durga and Vishruta (1)

कात्यायनी महादेवी चण्डघण्टा महातपा ।
सावित्री सा च गायत्री ब्रह्माणी ब्रह्मवादिनी ॥

कात्यायनी

Katyayani : The daughter of Rishi Katyayan, who took birth in his hermitage, for the fulfilment of the desires of the Devas. Katyayani is the sixth day deity of the Nav Durga Puja.

महादेवी

Mahadevi : Eternal energy of Mahadeva, Mahadev is the supreme consciousness of the eternity, when in formless state, but after assuming form He is one, with Mahadevi. A concept of Ardha-nareshwar is in Mahadevi attribute.

चण्डघण्टा

Chandghanta : The deity who resembles like the bell in the form of moon. Bell is the eternal sound known as Sabda-Brahma. The deity is the third in line of Navdurga Puja, and is worshipped on the 3rd day of the sacred puja days.

महातपा

Mahatapa : The deity, who has attained the full consciousness through great austerities (tapas), thus granting boon to the devotees. Tapas destroys both psychic and physical inabilities and ailments.

सावित्री

Savitri : The solar energy, who gives life and parkash to the world of being and becoming. The vedic deity is adored at the noon time. Savitri is the force of wisdom. It is the Supreme effulgence that is inherent in Gayatri.

(सा च) गायत्री

Sā Ch Gayatri : Gayatri is the mother of the Vedas, initially formless but assumes form, when the preceptor initiates the disciple at the Upanayna Sanskara (Yagneopavit). Gayatri is the metre in the Vedic hymns. She is the morning deity and literally She is the fear remover of the worldly beings. Famous Gayatri Mantra is recited at the time of initiation. Gayatri is the source of all other tantrik 'gayatris' as well. Gayatri is the symbol of Bhu, Bhuva and Svah —the triple world of the universal consciousness. It is the Prime Mover of the universal existence, sustenance and dissolution. Supreme effulgence of Savitri is Gayatri. Gayatri, when assumes the form, is seen on the lotus and has five heads representing the five Mahabutas (five cosmic principles). She is three-eyed, reresenting Bhu, Bhuva and Svah. She is ornamented with divine pearls etc. and is the divine mother of all consciousness.

ब्रह्माणी

Brahmani : The energy force of Brahma, known as Brahmi Shakti. A description is given in the Durga Sapta Shati, known as Brahman. When manifested in form, she is the existence of appearance. She is Brahmani, the power of Supreme Existence.

ब्रह्मवादिनी

Brahmvadini : The deity, who is always in tune with the Supreme Brahman, understandable through (Tat-tvam-asi)—Thou art that, and Sat, Chit, Ananda (Truth, consciousness and bliss). Brahmvadini is Aum of the Vedas and Aim of the Tantras. It is Om tat-sat.

[Verily, She is Katayani—the ever virgin, the great mother Mahadevi, Chandra Ganta, Mahatapa, Savitri, Gayatri, Brahmani and Brahmvadini.]

T.B.S.? the verses ought to have been immediately after each verse itself.

see verse 2.

नारायणी भद्रकाली रुद्राणी कृष्णपिङ्गला ।
अग्निज्वाला रौद्रमुखी कालरात्रितपस्विनी ॥

नारायणी

Narayani : The energy force of Narayana, who is none else but the syllable A (अ), immutable energy, the Primal Sound of Sabda-Brahman, the preservative force of the universal creation.

भद्रकाली

Bhadrakali : The blissful Kali, who grants all peace and tranquility. the deity loves everything that is auspiciousness even the dissolution that completes the circle of birth and death—hence stands for Mukhti and cuts various processes of transmigration through realization of the spirit.

रुद्राणी

Rudrani : The Shakti of Rudra, as the destroyer of the world for the liberation of the devotees, to attain Mukhti. She abides in the Rudraksha Mala, hence Rudraksh is prescribed for invoking Rudra and Shakti of Rudrani nature.

कृष्णपिङ्गला

Krishnapingla : The deity of colours, who has assumed the saffron (bhagwa) colour. It represents the harvest and the symbol of renunciation. The deity Krishna-Pingla gives both Yoga and Bhoga—the life of renunciation and power, essential for a Shakti worshipper.

अग्निज्वाला

Agnijwala : The deity of Agni, the mystic fire and its flame resembles the Vairagya. It is the divine union of Shiva-Shakti, where there is no smoke of ignorance.

रौद्रमुखी

Raudramukhi : The Bhairva Shakti of Rudra, who dissolves every substance. This is the Virat form of Lord Shiva, who is ferocious to annihilate the universal ignorance or Avidya.

कालरात्रि

Kalratri : The Darknight of universal dissolution, which causes creation. The deity is invoked on the seventh day of Durga Puja and is considered the night of Lord Shiva's Shiv-Ratri, where ignorance is destroyed and Sattva or Vidya is manifested at the auspicious mid night. Verily it is Maharatri and Moha Ratri.

तपस्विनी

Tapasvini : The universal mother, who is absorbed in penance and creates the Yogamaya through it for the creation, prersevation and dissolution. She is also known as Mahamaya, Mahamedha and Maha Saraswati.

[She is Narayani, Bhadra Kali, Rudrani, Krishna-Pingla Agni-Jwala, Raudra Mukhi, Kalratri cnd Tapasvini.]

मेघश्यामा सहस्राक्षी विष्णुमाया जलोदरी ।
महोदरी मुक्तकेशी घोररूपा महाबला ।।

मेघश्यामा

Meghshyama : She is of the colour of clouds, and represents the Vaishnavi character of the deity, because the coulds bring rains for the sustenance of the universe. It is followed by Agni, it performs the main role in converting the water substance into vapours, thus giving energy to the vegetables. It is the preservative force of Lord Vishnu, and represents one clour of the Gayatri.

सहस्राक्षी

Sahsrakshi : She has got one thousand eyes to look after the universe through these Yogic eyes. She

makes a devotee see the world of Sahasrara, that rests in the Brahmanda or Macrocosm. Micro is verily in the Macrocosm. It represents her cosmic, and infinite identity with the world of existence.

विष्णुमाया

Vishnu Maya : Vaishnavi Shakti is highly appreciated because of the preservative character, and the role of Vishnumaya is highly visualised in the being of man, where he can make his existence aware of the real and unreal. It is the cosmic play of Vishnu, through which His real powers are exhibited to the creative world of infinite existence.

जलोदरी

Jalodari : In the world of existence, there appeared the water as the primal cause of matter. The deity with the full consciousness has assumed the form of the water, where she absorbs every thing in her abdomen. The concept of Jalodari has been the primal [nature with the Divine Shakti as having the lotus in her naval. The lotus finds the root in Jalodari, and prepares the resting place for Lord Brahma the creator of the Universe.

महोदरी

Mahodari : The deity is the expansion of world of existence and annihilation. It is the cosmic play of the Mahashakti who absorbs the world in her abdomen to create the resting place for Lord Brahma, through the naval of Maha Vishnu. It attracts the Vishnumaya for creation of the world through Brahma and Lord Vishnu for preservation and enjoyment of Bhgoa (the worldly pleasures).

मुक्तकेशी

Muktakeshi : It is the Gayatri Tattva that brings unity among the Tattvas (principles) of prithvi

(matter), Jal (water), Agni (fire), Vayu (air), Akash (space). It is the characteristics of the triple world of Bhu, Bhuva and Svah. Mukta-Keshi is adorned with pearls of pure consciousness-Samvit. The pearl in the primal seed of adoration of the Gayatri.

घोररूपा

Ghorrupa : The Devi is ferocious, and her ferocious state of menifestation is to keep the universe in harmony. She is fierce towards the Asuras (demons) who destroy the world in crude manner. Her manifestation is to bring discipline and approriateness. The evil spirits are being destroyed by mere presence of Ghorrupa. She is benign for the devotees and malign towards the demonaic existence. She is verily the chandika in her Ghorrupa form.

महाबला

Mahabala : She is the Devi with full command over the world. She is all-powerful and ever vigilant to make the play of the world as the cosmic power of Shiva. Her might is all great and adorable.

[The Maha Shakti is the Meghshayma, Sahsrakshi, Visnu maya, Jalodari. Verily she is Mahodari, Mukhta Keshi, Ghorrupa and Mahabala.] She expands herself from the infinite seed of energy into various manifestations of creation, preservation and absorption. Her might is the all power and perfection.

Sloka missed →

आनन्दा ब्रह्मानन्दा रोगहन्त्री शिवप्रिया ।
शिवदूती कराली च प्रत्यक्षा परमेश्वरी ॥

आनन्दा

Ananda : The aim of human existence is to reach the realm of Anandam—bliss. It is the highest stage of perfection and is known as 'Sidhi', the ninth day deity of Sri Nav Durga. It is the cycle of Sat-chit-Anandam 'truth, consciousness and bliss'. The realised soul is ever blissfull and is in highest attainment of Yoga.

भद्रजानन्दा

Bhadrajananda : The Anandam or perfection can be attained through realising auspiciousness in the world of being and becoming. The primary requirement is to see the purity of body, mind, intellect. She is the Shakti of all good and bad. Really, she is Sheetla Devi—the benign mother of existence.

रोगहर्त्री

Roghartri : She takes away the diseases of body and mind. She enforces the sattva state after taking away the malformation from the devotees. She grants good health both physical and mental, and elevates the spiritual attainments for the upliftment of Yogis.

शिवप्रिया

Shivpriya : She is the very self of Lord Shiva and is conceived in the manifestation of Ardhanashwar. Lord Shiva is inseparable from Her and She is inseparable from Him. She is very dear to Shiva—the benign father of the world, who is both Bhava and Rudra.

शिवदूती

Shivdooti : In her Chandi form, she commands Shiva and employs Shiva as a messenger, hence became renowned in this world as Shivduti. A reference is available in the eighth chapter of Sapta Shati, where Shivdooti is all Grace.

कराली

Karali : As Chandi, she assumes the form of Karali with dreadful face for the annihilation of the sins of the sinners. She is the mighty source of dread for those, who performs the evil deeds.

च

Ch : also

प्र॰/५२ प्रत्यक्षा/परमेश्वरी (2 names).

प्रत्यक्षपरमेश्वरी

Pretyaksh-parmeshwari : She is ever visible, where there is no room for ignorance. The devotees always feel her presence in their yoga and is also Supreme Sovereign mother of Existence. {She grants all the desired boons to the devotees without being asked for.

[The Devi is consciousness, bliss, purity, love, health and is known to have employed Lord Shiva as messenger and is visible mother of the universe,] evergranting boons to her devotees.

इन्द्राणी चेन्द्ररूपा च इन्द्रशक्तिपरायणा ।
महिषासुरसंहर्त्री चामुण्डा गर्भदेवता ॥

इन्द्राणी

Indrani : Indra is the king of the Devtas. His shakti is Indrani. Indra is the master of weapons and commands the Aindri Shakti. It is Indra who has attained the highest position of the Dev-loka, one of the regions discussed in Sri Gayatri. Indra is an Adtiya, a solar deity and brother of Agni. His primal energy is Indrani, who is ever excellent and ever cautious. Indrani is the Supreme Shakti surrounded by thirty-two gods.

च

ch also

इन्द्ररूपा

Indra Rupa : Indra Rupa is the identical energy that of Indra. Indra is also said to have produced Agni hidden in the water. Indra is often coupled with Varuna, Vayu, Soma, Brahspati, Pusa and Vishnu. Indra Rupa is the female counterpart of above named devas.

च

ch also

इन्द्रशक्तिपरायणा
Indra Shakti Prayana : Indra Shakti is one with Indra. Indra Shakti is the essential cause of the existence of the Devas. It is the atmospheric deity, one with the Cosmic consciousness.

महिषासुरसंहर्त्री
Mahisha Sur-Sanhartri : Mahishasuramardini is the Mahisha Sur-Sanhartri. She is the Para Shakti with eighteen arms, and in Kashmir is known as 'Ashatadashbuja devi, Sharika, Shamsundari'. She is the Supreme Shakti of the universe and is the Mother of Kali, Lakshmi and Sarswati.

चामुण्डा
Chamunda : Chanda and Munda were two ferocious demons and were threat to the Devas. The Devi assumed the form of Chamunda and killed both the Asuras. Hence she was adored as Chamunda by the Devas in the Durga Sapta Shati.

गर्भ देवता
Garbha Devta : The Cosmic egg is the Hirnyagarbha. Para Shakti appeared as the Aditi and observed penances and vows. She became the cause of Bhu, Bhuva and Svah. In her, the Brahmi and Vaishnavi shakti, along with the Raudri shakti existed. Thus supramental creative energy was discharged to keep the universe in rhythm and is in tune of existence.

वाराही नारसिंही च भीमा भैरवनादिनी ।
श्रुतिः स्मृतिर्धृतिर्मेधा विद्या लक्ष्मीः सरस्वती ॥

वाराही
Varahi : Varahi Shakti is all consuming energy of the universal flux. It is the shakti of Varaha the

third incarnation of the Vaishnavi Shakti, among the ten avataras. She is the fifth Matrika in line of the seven mothers.

नारसिंही

Narsimhi : The shakti of Narsimha is the fourth incarnation of the ten prinicipal avatars of Vaishnavi shakti. It has the characteristics of intellect and intuition. Narsimhi plays the role of protecting the devotees and shuns Avidya from the inflicted souls. Narsimhi in all-powerful.

हि च

(*Hi cha*) is exactly.

भीमा

Bhima : Bhima is the third incarnation of seven satis. The seven satis are Nanda, Shakambri, Bhima, Raktidantika, Durga, Brahmni and Shatakshi. Bhima is the ferocious deity and frustrates the demonaic influence in the universe.

भैरवनादिनी

Bhairvanandini : The triple consciousness of Bhairava is manifested in 'Bharan', 'Raman' and 'Vaman'. It is the divine puissance and the primal sound or Nad-bindu. The bliss of the eternal sound is conscient and luminous. Bhairvi is the female counterpart of Bhairava, and is adored as Mahavidya. It is the Bhairvi power behind the supreme 'Vak'.

श्रुति

Shruti : Shruti is the presentation of the divine revelation—the Vedas. Shruti is so called because the divine word has descended from the Primal being to the men of intuition, who are called the Rishis. The word has further descended from generation to generation as a guiding force to know the unknown, unseen through

mental, secret and Abstract knowledge. The Shruti is the power behind all the revelations.

स्मृति
Smriti : Smriti has been the process by which the Shruti has been explained in the form of code. Smriti is the Shakti, by which the inner and outer Shaktis are intervowen. It is the memory power behind every activity.

धृति
Dhriti : Dhriti is the energy of holding the universe in one vibration. It is one of the sixteen Matrikas, that are adored for making the life possible as 'Dharti--Mother earth'. It is one of the digits (Kalas) of the moon and is the energy of steadfastness and determination. Her abode is is Bhulok. It is one of the Ahuti is the Ashvamedha.

मेधा
Medha : Medha Shakti is the higher memory, preserving the Shruti and Smriti. Medha is the energy of a true Shakta, who can worship the Divine through Agamas-Tantrik Shakti. It is the creative Shakti and one among the sixteen Matrikas.

विद्या
Vidya : Vidya is the primal knowledge, and is all bliss and existence. As Vidya Shakti, she manifests as Saraswati. Vidya is "I"—the divine consciousness. She is always away from ignorance and darkness. She abides in the form of omniscience; with kriya—action. It is one of the sheaths of Maya. It is the source of knowledge of Moksha. It is in itself a Shakta-Mantra. It dispels all ignorance.

लक्ष्मी
Lakshmi : It is the Devi of all the riches, comforts, and prosperity. Lakshmi is the treasure, that can be obtained through the grace of Maha-Lakshmi—the Divine Mother par excellence. It is the treasure of all the Vidyas, both Bhu, Bhuva and Svah. Lakshmi is the Ridhi Shakti and a potent medicine. It is associated with Gausha. It is one of the Ashta-Sidhis.

सरस्वती
Sarswati : It is the Devi of learning, music and beauty. It is samvit—pure consciousness. It is the even-tide energy of the Gayatri.

It is the shakti of tongue and speech. It is the knowledge of Discrimination and dispels all ignorance and superstitions. She grants rhythm, order and auspiciousness of knowledge.

अनन्ता विजया पूर्णा मनस्तोषाऽपराजिता ।
भवानी पार्वती दुर्गा हैमवत्यम्बिका शिवा ।।

अनन्ता
Ananta : She is the energy of Ananta the Infinite one. It is the Yoganidra power of Lord Vishnu. It is the infinite wisdom of Para-shakti where Brahma invoked Maha Vishnu. It is the power behind Ratri-Sukhta. The ocean on which Ananta floats symbolises the Dhriti Shakti of Maha Vishnu. It is associated with Ananta-chatur-dashi. It is actually Prakriti that is at rest.

विजया
Vijaya : Vijaya is the shakti of 'rear' among ten directions. It assumes form, when one marches ahead is the spiritul life. In Devi-Kavacham, she is one with Para-shakti. It is the Yami shakti, a yogini and one who abides in the flag of Indra. Vijaya is all victory and follows Jaya.

पूर्णा

Purna : It is the whole energy of the cosmology and cosmogony. Purna energy is the presiding deity of Panchmi, Dashmi, Purnima and Amavasya. It is the unending circle of Bhu, Bhuva and Svah. The five facets of the Gayatri represent the Purna energy. It is the energy of consciousness and Yoga, that constitute the vital sheath.

मनस्तोषा

Manastosha : It is the psychic energy of the human and divine beings. The Devi is the mental sheath in the living being. It is the depth psychology and presides over the faculty of Discretion. The Santosha aspect of the Devi is the harmony, peace, tranquility and contentment. It refers to that state of 'Jiva' where there is no pain and is one with the deity. The divine consciousness is Samadhi.

अपराजिता

Aparajita : The Devi is the Mother and no power can create or annihilate her activities. She is Apra and Para, who is engaged in keeping the triad of Shiva, Shakti and Anu in harmony and balance. She is the Mahakali aspect of the Reality.

भवानी

Bhavani : Bhavani is the mother of whole universe. Bhavani is the consciousness and force of the Divine. The Bhava or lord of the cosmos has come out of the Bhavani shakti, who takes her place beside him as the cosmic shakti. Bhavani has one thousand attributes, and is the presiding deity of Shiva. It is the existing power of existence from Mahavidya to Sarvamangla.

पार्वती

Parvati : The consort of Shiva, who always finds her abode in the left side of Shiva. She is

victorious one and Primordial one. Parvati is the deity of intellect, prosperity. Lord Shiva bestows grace through the shakti of Parvati. It is the mother of universe and is approached as Shailputri, on the first day of Nav-Durga.

दुर्गा
Durga : Durga is the essence of the Universe. It has hundred names, according to Vishwasara Tantra She is Manas, Buddhi and Ahankara. As daughter of Matanga she presides over Aindri, Kaumari, Vaishnavi, Chamunda, Varahi and Lakshmi. She is the essence of all knowledge, and is slayer of Mahishasura. She is virgin and can be attained only by the culmination of long-sustained necessary effort. She killed a demon. Durga for the proteetion of gods.

हैमवती
Hemvati : She is the Devi of cool temperament, who abides in the sahasrara, and is decorated by the moon at its forehead. A yogi can attain Haimvati shakti, if he meditates upon his own 'Brumadhya' where there is no desire or impression. The yogi feels unattached and feels his own being as a witness to the whole cosmic play. It is shakti of 'Sattva'.

अम्बिका
Ambika : Ambika is the mother of whole universe both real and unreal. She is the Vaishnavi shakti, who grants full protection to the devotees. She is the creative of three worlds. Ambika is the sister of Rudra. It is identified with the energy of ripeness in all the botanical life. It symbolises with the jyotsana. It is the energy of 'Dakshinayana'.

शिवा
Shiva : Shiva is the consciousnesss aspect of Shiva—the

static form of the Absolute. Icha shakti makes Shiva to manifest himself as Bhuva, Rudra, Ishan, Mritunjaya etc. She is the Raudri, Bhavani shakti of the dormant Shiva, who is active only, when the Primal desire is manifested as Truth. Lord Shiva has the roots in the divine Mother-Shivani.

शिवा भवानी रुद्राणी शङ्करार्धशरीरिणी।
एतैर्नाम पदैर्दिव्यै स्तुता शक्रेण धीमता॥

शिवा

Shiva : Shiva is the Brahmi shakti, and the creative force of existence. The Brahmi shakti as Shiva pervades the entire region between the earth and the sky as Shabda-Brahma. She is in close association with Shiva when acts as Bhava. She is the creative force and sustenance.

भवानी

Bhavani : She is the creative shakti of Bhava—the preservative force of existence.

रुद्राणी

Rudrani : Rudrani is the Raudri shakti of Rudra and is the destructive force of existence, in the cosmic life.

शङ्करार्धशरीरिणी

Shankraardha-sharirini : Verily the Ardhanareshwar concept—half male and half female energy of Lord Shiva is Shankar-Vallaba. The one shakti manifests herself in two different forms as Shiva-shakti. Though Shiva and Shakti are one and only shakti, but for the purposes of keeping the life tree alive, they are poised in two identical statuses. Shiva as Lord, and Shakti as Mother of the universe. Shiva is the only witness of all

These last verses of Bala Shakti also ought to have been given in Slokas first as in the text above.

activity of shakti. The mutual relation between the two is only reality and the secret of the universe of creation, preservation and dissolution. The static Shiva supports the dynamic shakti, and the dynamic shakti evolves her force to make the universe as one unit of Bhu, Bhuva Svah. It is the Bhargo—the self effulgence of Pursha and Prakriti.

एतैर्नाम : These divine names
पदैर्दिव्यै : The divine verses
स्तुता : Adored (by)
शक्रेण : Indra.
धीमता : The wise one

10 आयुरारोग्यमैश्वर्याक्षयसम्पत्तिकारकम्

आयु : Longevity
आरोग्यम् : Heal.hy life
ऐश्वर्य-: Prosperity
अक्षय सम्पत्तिकारकरम् : Everlasting wealth
Viz. material and non-material

क्षयापस्मारकुण्ठादि तापज्वरनिवारकम्

क्षय : Consumption
अपस्मार : Orthrites
कुण्ठादि : Leprosy
तापज्वर : Fever (typhoid)
निवारकम् : Cures

11 शतमावर्तयेद्यस्तु मुच्यते व्याधिबन्धनात्

शतमावर्तयेद्यस्तु : Whosoever recites a hundred times (with devotion as faith)
मुच्यते : Is freed from
व्याधिबन्धनात् : Physical ailments and allied diseases.

आवर्तयेन्सहस्त्रेण लभते वाञ्छितं फलम्

आवर्तयेन्सहस्त्रेण : Whosoever recites a thousand times

लभते : Achieves

वाञ्छितं : The desired

फलम् : Fruits

3 राजा वश्यमवाप्नोति सत्यमेव न संशयः

राजा : An authority, ruler, administrator

वश्यमवाप्नोति : Comes under the grip of (that devotee)

सत्यमेव न शशंयः : The truth beyond doubt

लक्षमेकं जपेद्यस्तु साक्षाद्देवी स पश्यति

लक्षमेकं जपेद्यस्तु : Whosoever performs Japam a lakh times (it leads to Moksha)

साक्षाद्देवी स पश्यति : Has the is vision of Devi; obtains the 'Sakshat karam' (enjoys the life spiritually and his sins are purified)

त्रिकालं पठेत नित्यं धनधान्यविर्वधनम्

त्रिकालं पठेत नित्यं : Whosoever recites at the three Sandhyas regularly (grants health)

धनधान्यविवर्धनम् : Gives wealth and foodgrains.

अर्धरात्रे पठेत् नित्यं मुच्यते व्याधिबन्धनात्

अर्धरात्रे पठेन्नित्यं : Whosoever recites at the midnight

मुच्यते : Is freed from

व्याधिबंधनात् : The physical and worldly bondages (enjoys infinitude), ceases from the cycle of births and rebirths.

ऐन्द्रस्तोत्रमिदं पुन्यं जपे तु फलवर्धनम् ।

ऐन्द्रस्तोत्रमिद पुण्यं : The purifying stotra of Indra.

जपे : At the time of Japam.

तु : With certainty.

फलवर्धनम् : Grants the desired fruits.

विनाशाय तु रोगाणामपमृत्युं हरत्युत ।

विनाशाय तु रोगाणाम् : Destroys the all diseases.

अपमृत्यं हरत्युत : And wants off the untimely death.

राज्यार्थी लभते राज्यं धनार्थी विपुलं धनम् ।

राज्यार्थी : Whosoever is after the power.

लभते राज्यं : Gets the power.

धनार्थी विपुल धनम् : The desirous of wealth gets abundant riches.

इच्छाकामं तु कामार्थी धर्मार्थी धर्मभव्ययम् ।

इच्छाकामं तु कामार्थी : The desirous gets his 'kama' desire of mundane life fulfilled.

धर्मार्थी धर्ममव्ययम् : The men of faith realises the dharma of true nature.

विद्यार्थी लभते विद्यां मोक्षार्थी परमं पदम्

विद्यार्थी लभते विद्यां : A student gets the desired branch of education (Knowledge)

मोक्षार्थी परमं पदम् : A seeker of Moksha (liberation) gets the supreme state of consciousness for the attainment of liberation.

इन्द्रेण कथितं स्त्रोत्रं सत्यमेव न संशयः : The stotra revealed by Indra is true and beyond any doubt.

इति श्री इन्द्राक्षी स्तोत्रं सम्पूर्णम् ।

With this the Indrakshi-stotram is completed.